

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the Kingdom of God and his righteousness."—JESUS CHRIST.

No. 51. Vol. XXXI.

Wednesday, December 15, 1869.

Price One Penny.

COLFAX CRITICIZED.

A LETTER BY ELDER JOHN TAYLOR.

(From the Deseret News.)

American House, Boston, Mass.,

Oct. 20, 1869.

To the Editor of the Deseret News.

Dear Sir—I have read with a great deal of interest the speech of the Hon. Schuyler Colfax, delivered in Salt Lake City, Oct. 5, containing strictures on our institutions, as reported in the Springfield Republican, wherein there is an apparent frankness and sincerity manifested. It is pleasant, always, to listen to sentiments that are bold, unshaded, and outspoken; and however my views may differ—as they most assuredly do—from those of the Hon. Vice-President of the United States, I cannot but admire the candour and courtesy manifested in the discussion of this subject; which, though to him perplexing and difficult, is to us an important part of our religious faith.

I would not, however, here be misunderstood; I do not regard the speech of Mr. Colfax as something indifferent or meaningless. I consider that words proceeding from a gentleman occupying the honourable position of Mr. Colfax, have their due weight. His remarks, while they were courteous and polite, were evidently calmly weighed and cautiously uttered, and they carry with them a significance, which I, as a believer in "Mormonism," am bound to notice; and I hope with that honesty and candour which characterize the remarks of this honourable gentleman.

Mr. Colfax remarks that no religious body have no strictures to offer as to

your creeds on any really religious question. Our land is a land of civil and religious liberty, and the faith of every man is a matter between himself and God; you have as much right to worship the Creator, through a President and Twelve Apostles of your Church organization, as I have through the Ministers and Elders and creed of mine; and this right I would defend for you with as much zeal as the right of every other denomination throughout the land."

This certainly is magnanimous and even-handed justice, and the sentiments do honour to their author; they are sentiments that ought to be engraven on the heart of every American citizen.

He continues:

"But our country is governed by law and no assumed revelation justifies any one in trampling on the law."

At first sight this reasoning is very plausible, and I have no doubt that Mr. Colfax was just as sincere and patriotic in the utterance of the latter as the former sentences; but with all due deference permit me to examine these words and their import.

That our country is governed by law we all admit; but when it is said that "no assumed revelation justifies any one in trampling on the law," I should respectfully ask, What! not if it interferes with my religious faith, which you state "is a matter between myself and God alone?" Allow me, sir, here to state that the assumed revelation

referred to is one of the most vital parts of our religious faith; it emanated from God and cannot be legislated away; it is part of the "Everlasting Covenant" which God has given to man. Our marriages are solemnized by proper authority; a woman is sealed unto a man for time and for eternity, by the power of which Jesus speaks, which "seals on earth and it is sealed in heaven." With us it is "Celestial Marriage;" take this from us and you rob us of our hopes and associations in the resurrection of the just. This not our religion? You do not see things as we do. You marry for time only, "until death does you part." We have eternal covenants, eternal unions, eternal associations. I cannot, in an article like this, enter into details, which I should be pleased on a proper occasion to do. I make these remarks to shew that it is considered, by us, a part of our religious faith, which I have no doubt, did you understand it as we do, you would defend, as you state, "with as much zeal as the right of every other denomination throughout the land." Permit me here to say, however, that it was the revelation (I will not say assumed) that Joseph and Mary had, which made them look upon Jesus as the Messiah; which made them flee from the wrath of Herod, who was seeking the young child's life. This they did in contravention of law, which was his decree. Did they do wrong in protecting Jesus from the law? But Herod was a tyrant. That makes no difference; it was the law of the land, and I have yet to learn the difference between a tyrannical king and a tyrannical Congress. When we talk of executing law in either case, that means force—force means an army, and an army means death. Now I am not sufficiently versed in metaphysics to discover the difference in its effects, between the asp of Cleopatra, the dagger of Brutus, the chalice of Lucretia Borgia, or the bullet or sabre of an American soldier.

I have, sir, written the above in consequence of some remarks which follow:

"I do not concede that the institution you have established here, and which is condemned by the law, is a question of religion."

Now, with all due deference, I do think that if Mr. Colfax had carefully examined our religious faith, he would have arrived at other conclusions. In the absence of this I might ask, who constituted Mr. Colfax a judge of my religious faith? I think he has stated that "the faith of every man is a matter between himself and God alone."

Mr. Colfax has a perfect right to state and feel that he does not believe in the revelation on which my religious faith is based, nor in my faith at all; but has he the right to dictate my religious faith? I think not; he does not consider it religion, but it is nevertheless mine.

If a revelation from God is not a religion, what is?

His not believing it from God makes no difference; I know it is. The Jews did not believe in Jesus, but Mr. Colfax and I do; their unbelief did not alter the revelation.

Marriage has from time immemorial, among civilized nations, been considered a religious ordinance. It was so considered by the Jews. It is looked upon, by the Catholic clergy, as one of their sacraments. It is so treated by the Greek Church. The ministers of the Episcopal Church say, in their marriage formula, "What God has joined together, let not man put asunder;" and in some of the Protestant churches their members are disfellowshipped for marrying what are termed unbelievers. So I am in hopes, one of these times, should occasion require it, to call upon our friend, Mr. Colfax, to redeem his pledge.

"To defend for us our religious faith, with as much zeal as the right of every other denomination throughout the land."

I again quote: "But to you who do claim it, as such, I reply that the law you denounce only re-enacts the original prohibition of your own Book of Mormon, on its 118th page, and your Book of Doctrine and Covenants, in its chapter on Marriage."

In regard to the latter of these I would state that it was only considered a portion of the discipline of our Church, and was never looked upon as a revelation. It was published in the

appendix to the Book of Doctrine and Covenants long before the revelation concerning Celestial Marriage was given. That, of course, superseded the former. The quotation from the Book of Mormon, given by Mr. Colfax, is only partly quoted. I cannot blame the gentleman for this: he has many engagements, without examining our doctrines. I suppose this was handed to him. Had he read a little further he would have found it stated:

"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things."

In answer to this I say the Lord has commanded, and we obey the command.

I again quote:

"And yet while you assume that this latter revelation gives you the right to turn your back on your old faith and to disobey the law, you would not yourselves tolerate others in assuming rights for themselves under revelations they might claim to have received or under religions they might profess."

Mr. Colfax is misinformed here. All religions are tolerated by us, and all revelations or assumed revelations. We take the liberty of disbelieving some of them; but none are interfered with. And in relation to turning our back on our old religion we have never done it.

Concerning our permitting the Hindoos to burn their widows, it is difficult to say what we should do. The British Government has tolerated both polygamy and the burning of Hindoo widows in India. If the Hindoos were converted to our religion they would not burn their widows; they are not likely to come to Utah without. Whose rights here have we interfered with? Whose property have we taken? Whose religious or political faith or rights have been curtailed by us? None. We have neither interfered with Missouri nor Illinois; with Kansas, Nebraska, Idaho, Nevada, Montana, California, nor any other State or Territory. I wish we could say the same of others. I hope we shall not be condemned for crimes we are expected to commit. It will be time enough to atone for them when done. We do acknowledge having lately started co-operative stores. Is this anything new in Eng-

land, Germany, France, or the United States? We think we have a right, as well as others, to buy or sell of and to whom we please. We do not interrupt others in selling, if they can get customers. We have commenced to deal with our friends. We do maintain that we are rigid in the enforcement of law against theft, gambling, debauchery, and other civilized vices. Is this a crime? If so we plead guilty.

But permit me here to return to the religious part of our investigations; for if our doctrines are religious, then it is confessed that Congress has no jurisdiction in this case, and the argument is at an end. Mr. Webster defines religion as "any system of faith and worship, as the religion of the Turks, of Hindoos, of Christians." I have never been able to look at religion in any other light. I do not think that Mr. Colfax had carefully digested the subject when he said:

"I do not concede that the institution you have established here, and which is condemned by the law, is a question of religion."

Are we to understand by this that Mr. Colfax is created an umpire to decide upon what is religion and what is not, upon what is true religion and what is false? If so, by whom and what authority is he created judge? I am sure he has not reflected upon the bearing of this hypothesis, or he would not have made such an utterance.

According to this theory, no persons ever were persecuted for their religion, there never was such a thing known. Could anybody suppose that that erudite, venerable, and profoundly learned body of men—the great Sanhedrim of the Jews; or that those holy men, the chief priests, scribes, and pharisees, would persecute anybody for religion? Jesus was put to death—not for his religion—but because he was a blasphemer; because he had a devil and cast out devils, through Beelzebub the prince of devils; because he, being a carpenter's son, and known among them as such, declared himself the Son of God. So they said, and they were the then judges. Could anybody be more horrified than those Jews at those pretensions? His disciples were persecuted,

proscribed and put to death, not for their religion, but because they "were pestilent fellows and stirrers up of sedition," and because they believed in an "assumed revelation" concerning "one Jesus, who was put to death,

and who, they said, had risen again."

It was for false pretensions and a lack of religion that they were persecuted. Their religion was not like that of the Jews; ours, not like that of Mr. Colfax.

[TO BE CONTINUED.]

HISTORICAL DISCOURSE

BY PRESIDENT GEORGE A. SMITH, DELIVERED IN THE NEW TABERNACLE,

SALT LAKE CITY, JUNE 20, 1869.

[CONCLUDED FROM PAGE 798.]

But among the strangers travelling through the Territory to the mines were many men of desperate character, and they would cause trouble by killing Indians near the settlements. One difficulty occurred here in the north—a band of men from Missouri shot some squaws who were riding on horseback, and took their horses; in revenge for this the Indians made an attack on our northern settlements. Similar occurrences took place in the south. The result was we were troubled with expensive Indian wars, caused by the acts, not of our own people, but of those over whom we had no control, and in some instances through the acts of men who would rather entail trouble upon us than not. In consequence of outrages inflicted on the Indians we were under the necessity of keeping ourselves armed and having in our midst a vigilant militia. In the year 1853 the inhabitants found it necessary to encircle this city with a wall of earth, at a cost of \$34,000, which they did for the purpose of preventing the Indians stealing their horses, and to enable the small police force to protect the city from their depredations. From that period the Indians have made very little inroad on the property inside the city. There is among the Indians in these mountains, an innate principle to steal anything and everything that lies unguarded in their way. When the number of horses, sheep, and cattle, that the people throughout the Territory have raised, is considered, the number stolen by the Indians is surprisingly small. Yet some of the outside counties have suffered severely

and are suffering to-day from thieving bands from neighbouring Territories. In their intercourse with the Indians they have acted on the principle that it is cheaper to feed them than to fight them. In all cases they have treated them with the strictest justice as far as possible, and have maintained their relations with them in a manner truly astonishing.

We look around to-day and behold our city clothed with verdure and beautified with trees and flowers, with streams of water running in almost every direction, and the question is frequently asked, "How did you ever find this place?" I answer, we were led to it by the inspiration of God. After the death of Joseph Smith, when it seemed as if every trouble and calamity had come upon the Saints, Brigham Young, who was President of the Twelve, then the presiding Quorum of the Church, sought the Lord to know what they should do, and where they should lead the people for safety, and while they were fasting and praying daily on this subject President Young had a vision of Joseph Smith, who showed him the mountain that we now call Ensign Peak, immediately north of Salt Lake City, and there was an ensign fell upon that peak, and Joseph said, "Build under the point where the colours fall and you will prosper and have peace." The Pioneers had no pilot or guide, none among them had ever been in the country or knew anything about it. However, they travelled under the direction of President Young until they reached this valley. When they

I. *Ensign Peak, the best spot.*

entered it President Young pointed to that peak, and said he, "I want to go there." He went up to the point and said, "This is Ensign Peak. Now, brethren, organize your exploring parties, so as to be safe from Indians; go and explore where you will, and you will come back every time and say this is the best place." They accordingly started out exploring companies and visited what we now call Cache, Malad, Tooele, and Utah valleys, and other parts of the country in various directions, but all came back and declared this was the best spot.

I have travelled somewhat extensively in the Territory, and I bear my testimony this day, that this is the spot, and I feel confident that the God of Heaven by His inspiration led our Prophet right here. And it is the blessing of God upon the untiring energy and industry of the people that has made this once barren and sterile spot what it is to-day.

We have struggled with all our power and might to maintain that morality and uprightness which pertain to the Kingdom of God, and to place all men and all women in that high position which God designs them to occupy, and to prevent them being led astray by the immoral tendencies which are abroad in the world; but while doing so we have had to contend with obstacles of every kind. The Latter-day Saints have built commodious school-houses in every ward of the various cities and through all the settlements of the Territory. They have done all they could to promote education, but they have received no assistance from any source on earth. Almost every newly settled country has received certain donations in land and money to aid them in support of their schools, but in this Territory we have never received a cent. The money that has been expended for the furtherance of education in this Territory has been by the voluntary will of the parents. Oregon received donations in land to encourage its settlement, and persons who made the earlier settlements were permitted to occupy 640 acres of land, others who settled later 320, and subsequently 160, and liberal donations of land were made available to promote the cause of edu-

cation. Utah has had no such encouragement. But it is my opinion to-day that had Congress been as liberal with us as with Oregon, and had given 640 or 320 acres of land to each, it might have hindered our progress under the circumstances. Most of our farmers cultivate from five to thirty acres of land, very few of them cultivating forty; and it requires tolerably good Saints not to quarrel about the water while irrigating in a dry time even on small tracts of land close together; but how would it have been if our agriculturists had each possessed 640 acres, or even half or quarter of that, if they were compelled by law to live upon and cultivate the same or forfeit it? Most of the water would have been wasted by evaporation and soakage because of the lengthy ditches which extensive cultivation would have rendered necessary. I verily believe that if "Gentiles" lived here they would fight and kill each other with their hoes in a dry time over the water ditches.

The brethren will pardon me for devoting my time on the present occasion to this brief sketch of the history of the church and of the Territory with which they are so well acquainted. In consequence of there being so many friends and strangers present I felt inspired to give a little detail of the circumstances that led us here, and of some of the incidents since our arrival in this Territory.

I feel to bless God for the many privileges that we enjoy, and among others that we are now permitted to buy our lands and obtain a title to them. I feel thankful to the rulers of our nation for showing a disposition to extend to us the privileges which are enjoyed in this respect by our fellow-citizens in the other territories.

As early as 1852, our Legislative Assembly memorialized Congress for a national railway, which was subsequently endorsed by immense mass meetings in this and other counties. We have done all in our power to hurry it on. Many looked on it at the time, and since, as if it were work for a hundred years; but the work is completed, and men can come from the States in a few hours. When I came here with my family, in 1849, I was

one hundred and five days driving oxen from the Missouri river across the Plains to this place. Now a man can come with his family in a few days. This is a great progress, thank the Lord for it.

We are still at work with all our power developing in the new Territory everything that is useful for the sustenance of its inhabitants; for the establishment of manufactures, the promotion of agriculture, and everything that will tend to build up,

strengthen, and benefit mankind. I fully believe that there is no one hundred thousand people in the United States who have done more actual service for their country than we have; for what benefits a nation is, to take its worthless desert domain and endow it with beauty and wealth, by the strong hands of a loyal people.

May God help us to pray out our days with honour is my prayer, in the name of Jesus. Amen.

CONSPIRING AGAINST THE MORMONS.

THE Chicago *Tribune*, in an article headed "Schism at Salt Lake," discusses the probability of trouble here. Its argument is based upon an extract from a private letter written in this city to one of the editors of the *Tribune*, in which the writer says the "schism," of which the editor might have heard while he was in the city, is working. The editor, to whom this letter is written, is one, we suppose, who was in this city before Conference. His correspondent writes about this "schism" to him as though he was familiar with its secret existence when he was here. This corroborates information which we have from another quarter, that influential members of the Government were familiar with the existence of a secret plot in this city to produce division, and favoured the scheme, promising substantial aid and support in carrying out any plan that would produce dissension among the Latter-day Saints and weaken the power and influence of the priesthood in the midst of the people. In speaking of this expected "schism" the editor says of the ruling Church authority:

"He will hardly dare to try the old familiar remedy of the bullet, but there need be no surprise if he does, for he has so long been accustomed to wield unlimited sway over his dupes, that no one can tell to what measures his audacity may lead."

Such a statement as this is simply ridiculous, and would not be deemed worthy of notice were it not that it

substantiates another statement which has been made to us, to the effect that when this scheme of division was discussed and arranged by the parties here who were to be the leaders in carrying it out, it was understood that if any violence were used, as the *Tribune* affects to think might probably be the case, Government would fly to the rescue, and the authorities of the Church were to be speedily squelched or decapitated.

The testimony of this correspondent is important, as it shows that men have been at work, gopher-like, undermining and plotting, and in secret collusion with the enemies of this people, to destroy the Church of Jesus Christ of Latter-day Saints. But though they have sought deep to hide their counsel from the Lord, and their works have been in the dark, and they have said, "Who seeth us? and who knoweth us?" there was One who knew about their operations, and a bomb-shell thrown into a sleeping but corrupt city never created a more startling effect than did the words of God's servant, when he was inspired sixteen days ago to speak with bold plainness concerning the condition of affairs in certain quarters. God was with him, and he was led to take a course which has resulted in the uncovering of a deep-laid scheme, and cunningly-arranged trap, which its originators were not prepared to have disclosed just then. But this is only the repetition of what has often oc-

curred in the history of the Latter-day Saints : God fulfilling His promise that he would show that His wisdom is

greater than the cunning of the devil.—*Deseret News*, Nov. 2.

MARVELLOUS RELATIONS.

THE following strange stories have been going the rounds of the press, and we republish them for what they may be worth :—

WARNING OF THE COMING OF THE MESSIAH.

Our friends of the Hebrew faith will doubtless feel much interested in knowing of certain strange developments which, according to the Austrian newspapers, have manifested themselves in Jerusalem. These developments refer to the coming this year of the Jewish Messiah. The story, as told, is singular enough. It appears that the rabbi of Parka, a town in Hungary, has received letters from Jerusalem which state that toward the end of last month a column of fire was seen near the ruins of Solomon's Temple, and that a strong voice was heard which addressed itself to an Israelite who was worshipping there at the time. This voice warned the devotee of the coming this year, of the Messiah, and declared that the Israelites should repent, and be more observant of the religion of their fathers. The man so addressed spoke prophetically of what he had heard. Thereupon the people treated him as an impostor, and some even went so far as to attempt to take his life ; but he, as if miraculously endowed with more than human strength, fought hundreds of his assailants, and when, afterward, a battalion of soldiers was sent to arrest him, baffled them in their efforts to capture him. Two Israelites, the Hungarian journals say, have been dispatched to Jerusalem to learn the exact facts of this extraordinary affair. It is clear that, if not one of the face of prophets, the man who, as above narrated, opposed this host of enemies, must be an athlete of no small pretensions.—*New York Times*.

A BOSTON LADY SEES A VISION.

On Friday morning last, at about 4 o'clock, a lady resident of the West End of the city, having occasion to ascend the roof of her dwelling, beheld a brilliant reflection of a light of many colors,

like the rainbow, on the white linen hanging on her lines, and raising her darkened eyes in bewilderment to the sky, was obliged to cover them with her hands on account of the dazzling effulgence and splendour which met her view, and transfixed, as with a dart, her very soul.

Quivering with astonishment and fear, she hastened down stairs and alarmed the inmates of the house, who, eager to behold what she had failed to portray in words, were astounded at seeing in the firmament the blazing form of a man as resplendent as the sun in its meridian glory. Round about him the forms of gorgeously attired infants of angelic beauty hovered, and beneath them were seen the profiles of two women in a kneeling posture.

One man, a Mr. Wiggin, also a resident of the West End, and a very trustworthy gentleman, possessing more *esprit present* than the others, burnt a piece of glass through which were perceivable these words, "Come, now is the accepted time ; come now !" These were in very large green letters, which he says he plainly saw. There were other words, but our informant could not decipher them.

"In the last days there shall be signs in the heavens." Surely, the end must be approaching when justice shall no longer be tempered with mercy, but with the wrath of the Great Judge of all judges—

"Who shall not fall nor be discouraged,
Till he hath set judgment in the earth."

We have made inquiries concerning the parties alluded to above, and find that they are not Spiritualists or Second Adventists, and are not given to night-mare. They are worthy Methodist people. Had only one person seen the sight it might not be considered remarkable ; but several saw the forms distinctly, and the sight made an impression on their minds. We leave it for the meteorologists to determine what the phenomenon was.—*Boston (U.S.A.) Evening Times*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, DECEMBER 15, 1869.

WOMEN DOCTORS.

THE agitation in favour of women practising medicine continues. There have been women doctors in the United States for some time. There are Dr. Mary Walker, Dr. Elizabeth Blackwell and her sister, Mrs. Doctor Lozier, and we do not know how many more. Dr. Elizabeth B. is an Americanized English lady. She studied and obtained her diploma at the Geneva Medical College, New York, afterwards studied in London and Paris, practised as a physician in New York, and now practises in London. During the last year the women have been pushing more boldly into the schools of medicine in America and attaining to regular collegiate privileges and professional honours—full medical courses and the open sesame of M.D.-ship. Chicago is going ahead, Philadelphia is struggling to follow, while New York looks on to note how "things is working." In Britain the venerable college gates are lifting up their hoary heads to let the queens of medicine in, as well as the kings, and thus the work advances.

The Chicago *Tribune* wishes that every young woman in the land, not only those who propose to practise medicine, but those who only propose to be wives and mothers, would attend a full course of medical lectures and take their degrees as doctors. Do you see that? Have all the women, as well as some of the men, regularly qualified and licensed to kill or cure scientifically! The *Tribune* urges that women are constitutional invalids during a considerable portion of their lives, and many of them spend the remainder in the care of the sick, or in that misery which results from their general ignorance of the laws of health; also that in all the agitation for the improvement of the condition of woman, there is no feature so solid in its merits as that for diffusing among women the advantages of a thorough medical education, and that even if they should seldom practise extensively in the families of others, such knowledge would serve them well in rearing their own.

We have nothing to say in favour of women being indoctrinated and drilled in all the contradictions and conflicting systems of medical isms, but it would be undoubtedly an excellent thing if all young men and women who have sufficient capacity were thoroughly instructed in the useful facts and laws of human physiology, the laws of physical and mental hygiene, the symptoms of various diseases, and simple remedies for common ailments. This knowledge young women ought to possess, as well as young men, and it is quite as much knowledge of the kind as most young men and women will ever obtain, and perhaps it is as much as it is desirable that the large majority of them do obtain. Surgery might be specifically studied and practised by those indi-

viduals whose tastes might lead them in that direction, but in all probability the women surgeons would be few.

The following remarks of the *Tribune* are so sensible that we must reproduce them—

"The cry against medical knowledge as inimical to women's moral purity is the sheerest boosh. The attendance of male physicians upon *accouchements* ought to be abolished by the early education of female *accoucheurs*. The sense of delicacy of the majority of people of both sexes would approve such a change, if women of skill and experience in this department of practice were to be had."

From time immemorial women have been "yarb doctors," and probably in their humble and limited sphere they have done as much proportionate good as most M.D.'s have in their more extensive practice. Certainly the women have done the least harm. In Utah the attendance of woman upon woman in childbirth is the universal custom, a custom which ought to prevail everywhere, and in order that it may prevail, the women should be well instructed in the business. If women generally understood the principles of health, the least advantage would be the healthy diminishing of the doctor's bills, both in number and amount, and in some families that would be no trifle. Besides, the mother is always on hand, even when the father is not, to attend to the little sicknesses of the children. So far, then, our hands are up for the women doctors. Besides, every man would prefer to be doctored by the wife of his bosom, whenever he was not physician enough to heal himself. J. J.

THEY WON'T RECIPROCATE.—The Springfield *Republican* says, two Mormon Apostles (Elders) are in Berkshire, Massachusetts, on a proselyting tour, giving proselyting lectures in the principal towns, and are amazed to find Dr. Todd, of Pittsfield, so much more unapproachable than in Utah. They complain bitterly that he and other Gentile clergymen, after accepting invitations to preach in the Mormon Temple (Tabernacle), now refuse to reciprocate, and absolutely refuse the use of their pulpits to the defenders of the faith which they treated so gingerly when in Utah. If those "Gentile clergymen" who were treated so courteously when in Utah, do refuse to reciprocate, they thereby give their own verdict that they are discourteous and illiberal wherein the Mormons were courteous and liberal to them personally. Those clergymen may well wish to go to Utah again and take another lesson in the virtues of courtesy and liberality. Are not those clergymen rather chagrined, if not ashamed, that the Mormons should surpass them, completely distance them in the virtues of courtesy, liberality, and hospitality? Or do they mean to let the Mormons outstrip them in every good word and work? What do the Scriptures say? "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." But perhaps those clergymen do not believe in their own Bible! Well, well, what lots of pious infidels there are in the world, to be sure.

IN THE UNITED STATES.—By letter from Elder Thomas E. Ricks, dated Moultonville, Madison County, Illinois, Nov. 24, we learn that he had been there about three weeks. He had caught considerable of a cold since his arrival, and was getting hungry for the sight of a brother Mormon. He was expecting to travel through the States of Illinois and Kentucky during the

winter. He found the people very friendly, and he thought the majority of them were willing to have Utah admitted into the Union, even with polygamy. Certainly.

From the *Deseret News* we learn that Elder Henry Rudy wrote to President Brigham Young from Pottsville, Skuylkill Co., Pennsylvania, Nov. 1. He and Elder George Moeasser had laboured mostly in Skuylkill and Luzern counties, and through the coal regions of Pennsylvania. Two branches of the Church were organized by Elders Brown and Stewart, one at Pottsville, and the other at Hyde Park, Luzern County. Both branches were prosperous, and the Saints felt well. A few believed the testimony of the Elders. Prejudices had softened down considerably, and a spirit of inquiry was manifest. The Meeting-house at Hyde Park was well filled. A Conference was held at Pottsville, October 25, which was well attended. The Church at Pottsville numbered 55 members. Elders Rudy and Moeasser had baptized thirteen persons, and they had a few more candidates. Many of the Saints expected to emigrate to Utah the coming season.

Elder John D. Holladay wrote to President Brigham Young from Moscow, Sandford County, Alabama, Oct. 26, giving a rather melancholy picture of that region. All branches of business were stagnant, dwelling and outhouses looked dilapidated, no improvements were going on, the summer drouth had cut short the crops, most farmers had given to merchants liens on their crops, the cotton crop was short, corn crop short, apples rotted on the trees, peaches a failure, potato crop light, wheat very light, disease had destroyed many of the hogs, beef creatures were poor, sheep few, so that we cannot wonder at hearing that the people feel apprehensions of evil, and want to move west, to Texas or some better country. Some of the preachers of that region talked of having Elder Holladay looked after by the grand jury, for preaching and defending the principle of a plurality of wives. Elder A. R. Beard had been labouring with Elder Holladay since August 1, but was about leaving for Perry County. Elder Joseph Matthews had returned from Mississippi. He would labour with Elder Holladay for a short time, and then go back to Mississippi. The health of the two last-named Elders had been very poor during the hot weather, but was improving. The Saints felt well. All who could possibly raise the means were expecting to emigrate to Utah as early next season as practicable. Others would be glad to go, if they could raise the means.

Elder Andrew Galloway wrote from Oneida, Utica County, New York, that he and Elder Thomas Higgs arrived there, Nov. 18, and met with a hospitable reception.

The *Omaha Herald*, of Nov. 18, says Mr. Hooper left that city the evening before for Washington. Elder W. C. Staines was in Omaha, as the agent of Brigham Young concerning the iron for the Utah Central Railway. Elders R. T. Burton and Theodore McKean were also at Omaha.

Dr. J. D. McCracken was at Dakota City, lecturing on Mormonism, everybody, the women especially, being highly interested in his exposition of polygamy.

The *Salt Lake Telegraph* learns, through a letter to J. D. T. McAllister, that Bishop E. F. Sheets was at Phoenixville, Chester County, Pennsylvania, and had visited Philadelphia. He got a good shaking by a collision on the railroad at Point of Rocks, going east.

ONE OF THE FAMILY.—The Springfield Republican says O. J. Hollister, U.S. revenue collector for Utah, has come east and will report at Washington. When he returns, it is probable that a member of Vice-President Colfax's family will go with him. O. J. Hollister may be a friend to truth and virtue, but we have never heard of him acting in that capacity. If he is such a friend, he has a peculiar way of manifesting that fact. Nevertheless, he will make an excellent mentor for a member of the Colfax family. If Mr. Colfax tries to make political capital out of the Mormons, he may as well learn beforehand that it will be the great mistake of his life. It is a real charity to tell him so.

SETTLED AT LAST.—From the American papers we learn that the Central Pacific Railroad Company has bought out the interest of the Union Pacific Company in the road from Promontory to Ogden, fifty miles, for three million dollars, half in U.S. bonds and half in Central Pacific. The U.P. wanted five millions, but made considerable money by what it got, which was nearly twice the government subsidy for the length of line transferred. The long disputed point of junction is to be at Ogden at last, thus making good old Billy G.'s profane prophecy—that it would be where Brigham Young said; "Promontory being abated," say the papers. Poor Promontory! And poor Corinne too! By the bye, now that the Union Pacific is in funds again, it could not do a brighter nor a better thing than promptly and fully liquidate those little outstanding claims for work done on the road by the Utah people.

ARRIVAL AT SALT LAKE.—Elder Charles Willden wrote from Salt Lake City, Nov. 14, that he and one family of the small company of Saints which emigrated with him, had arrived safely there, and the other family were expected in the next day.

A MARVELLOUS WORK AND A WONDER.—Only to think of it—George Francis Train and his "million of Irish boys" defending the Mormons! Will wonders never cease? However, friends Geo. F. and Patrick couldn't be better employed.

ARRIVALS.—Elder Stephen Taylor arrived from Salt Lake City, per steamship City of New York, Dec. 12, on a mission to this country. He left New York Nov. 30.

Elder Peter Olsen arrived at the same time, on a visit to Scandinavia.

CORRESPONDENCE.

ENGLAND.

Colgate-street, Norwich,

Dec. 9, 1869.

President A. Carrington.

Dear Brother—Brother Curtis and myself spend our time mostly in visiting the Saints in different parts, and find them, with scarcely an exception,

feeling well and willing to do all they can for the spread of truth. We are also striving to hunt out all who formerly belonged to the Church, several of whom are becoming very much interested.

Brothers Spencer and Garrett made us a visit in the latter part of Novem-

ber. During their stay with us, we held six meetings in Norwich, and visited some of the Saints in the other branches. On Sunday, 28th ultimo, we held a district meeting in our new room, but owing to the storm many of the Saints from the country were unable to come, but we had a splendid time, and our meetings were well attended. On Monday, 29th, the Norwich Saints got up a supper in honour of the brethren's visit. The evening passed off very pleasantly, as all evenings do when Saints meet to enjoy themselves. The brethren started for their fields of labour again on the 30th, myself accompanying them

as far as the limits of this Conference.

We find a few persons who are anxiously seeking after truth, some of whom we hope to see obey the Gospel before long.

In a letter I received from Hon. W. H. Hooper a few days ago, he sends his kind love to you and all friends.

Ever, praying for the prosperity of all who are labouring for the spread of righteousness, and with kind love to you and all in the Office, in which Brother Curtis joins, I remain,

Your Brother in the Gospel

Covenant,

J. Q. KNOWLTON.

MURDER MANIA IN AMERICA.

THERE seems to be a real murder mania all over the country. Hardly a day passes that we do not have to record one or more homicides, not to say anything about the numerous tragedies at the South, often resulting in the death of several persons. At New York, last week, no less than six men were shot, though the Richardson-McFarland affair has monopolized public attention, owing to the prominent standing of the parties. Indeed, the soft note of the pistol is heard daily in that city, and it is asserted that not half the attempts at murder are ever made public. Laws inflicting capital punishment upon murderers are in force in most of the States, and the *Herald* reckons up twelve hang-

ings, three of them in Pennsylvania, and four in New York State, set down for the month of December alone. But these laws and the dreadful executions under them have little effect in deterring men from murder; and how there is to be found a remedy for this state of things, disgraceful to a civilized country, is a difficult question. It is suggested that a stricter enforcement of the law against carrying concealed weapons would be of some avail, and probably it would prevent many murders committed in a sudden burst of passion, but something more than this is needed to restore to us the reputation of a law-abiding and peace-loving community. —*Springfield Republican*, Dec. 4.

UTAH NEWS.

THE following are from the *Deseret News* to Nov. 23:—

Kate Denin was starring at the Theatre.

Annie Ward made her farewell bow at the Theatre, Nov. 22.

The rails on the Utah Central were laid to Kaysville, Nov. 19, and iron was on hand to complete the road to Farmington.

A hundred and twenty Ogden ladies and gentlemen made an excursion per rail to Kayaville, Nov. 21, going in three-quarters of an hour.

Miss Annie Lockhart, the actress, died at Salt Lake City, Nov. 18, of inflammation of the bowels, apparently superinduced by mountain fever. She was buried in the cemetery the next day.

Brother Joseph E. Johnson wrote from St. George, Nov. 8. He had enclosed a two-story wine house, the weather was charming, everything was green and lovely, strawberries ripening, grape season not over.

Elder W. I. Appleby, who was suddenly stricken down by a violent attack of inflammatory rheumatism, Oct. 30, on the eve of his departure on his mission east, was slowly recovering and able to sit up. The attack had rendered him helpless a portion of the time.

The weather had been wet and the roads were muddy, partly causing the upsetting of two stage coaches on the line from Ogden to Salt Lake City, Nov. 13. Several passengers were bruised more or less, but none seriously, except Mr. H. J. Rogers, of Cheyenne, whose leg was badly sprained.

Brother James Wilson wrote from Levan, Juab County, Nov. 14, that everything was prospering in that settlement. Their meeting-house would be finished in two or three weeks. Improvements were going on fast, many new houses and some good granaries had been built or were being erected. Sickness was unknown there.

The travelling agent of the *News* wrote from Fort Ephraim, Nov. 16, that that settlement was one of the most thriving in that part of the Territory, the people were mostly Scandinavians, industrious, frugal, and united, improvements were many, the carpenters, joiners, and cabinetmakers had a co-operative establishment doing well.

William Allred, of Beaver, lost a horse from his field, and he followed the tracks, Nov. 13, and the next morning saw his horse, grazing between Circleville and Marysvale, about forty miles from the starting-place. He made a semi-circuit, got ahead of the thief, ambushed him, and, on his coming up, on the horse, dropped him by a well-directed shot. The thief was a strange Indian, with a Navajo blanket. The horse was recovered.

The following are from the Salt Lake Telegraph to Nov. 20:—

Lamplighting the streets of Salt Lake City commenced Nov. 13.

A number of Elders were leaving Salt Lake City, Nov. 19 and 20, on their missions east, among others the renowned "Saxey."

Zion's Co-operative Mercantile Institution has opened a drug store next door south of the Western Union Telegraph Office.

President B. Young, Elder John Taylor, and Hon. Joseph A. Young left the city for Ogden, Nov. 16, taking the railroad from Kayaville.

There is no profanity on the Utah Central Railroad. Everybody is "untiring in his exertions" to finish the road. The depots for the U.P. and U.C. railroads are located and will be built together in an angle of the roads where they cross each other.

SUMMARY OF NEWS.

The number of wrecks reported during last week was 72, making for the present year 2,511.—"Liverpool Mercury," Dec. 13.

Ninety per cent of the "street arabs" admitted to a London free ragged school could not tell their own names, and some had no language to express their wants.

Montana has 5000 bachelors, who want marriageable young ladies to travel out that way. Fancy 5000 marriageable young ladies travelling together—what a giggling? It would be a valuable lot, notwithstanding.

In the divorce case of Kelly v. Kelly, at Liverpool, the respondent, a parson, lost the case, but he appeals. An astonishing amount of constant and extreme coercion to bring his wife to be subject to his will was developed during the trial. But she wouldn't.

Charles and James Sargood tell "Reynold's Newspaper" they have been to America and don't want to go again in a hurry, as business is stagnant, swindling rampant, and 30,000 people are out of employ in New York, with thousands of emigrants arriving weekly.

The steamship "Magellan" recently made the voyage from Liverpool to Valparaiso, 9500 miles, in 33 steaming days, calling at Bordeaux, Lisbon, Riode Janeiro, Monte Video, and Sandy Point (Straits of Magellan). She made the return voyage in 31 days 9 hours steaming time, calling at the same ports and also at St. Vincent.

The Oeumenical Council was opened at Rome, Dec. 8, with procession including the Pope and 800 cardinals, archbishops, bishops, etc., ringing of bells, salvoes of artillery, mass, inaugural address, and benediction by the Pope. His Holiness says the Council has assembled to teach all men the voice of God. Then the Council will fail, for it don't know the voice of God itself. It is reported that the dogma of infallibility has been already relinquished, there being too much opposition to it.

President Grant's Message recommends gradual return to specie payment and reduction of taxation, approves Boutwell's financial policy, advises Government bought bonds to be credited to the sinking fund, sympathises with but does not recognize the Cubans, hopes for an early and satisfactory solution of the Alabama question, disapproves of a renewal of the Canadian Reciprocity Treaty, and recommends that all maritime nations engaged in emigration traffic join in a treaty to secure the comfort, health, and protection of emigrants.

The Lieutenant-Governor inspected the Manx volunteers, Dec. 6, 130 rank and file. His Excellency drilled them well and drubbed them soundly. They were unsoldierlike, inefficient, lacking in drill and discipline, far short of what they should be, slovenly, dirty, hadn't got all their buttons, hadn't got them in the right places, their rifles were a perfect disgrace, and the men ought to pay damages. Having thus rated the men, he gave Sergeant Gourie, drill instructor, a silver medal, and told the men if they wanted a like reward they must labour for it. Legs of Man! Where is the pride, the patriotism, the ambition of Mons's gallant sons?

Mrs. Smith, a Liverpool brothel-house keeper, has been sentenced to twelve months' hard labour. She had housed mere children, and sent them into the streets with instructions to "look out for gentlemen." "The Recorder referred to the state of the law in this country with respect to brothels. He said in other countries such places were kept under legal control; but in England we were something like the ostrich, hiding our heads in the sand, and fancying the evil was weakened because it was not legally recognised. After permitting it to exist in the most unblushing manner under our very eyes, we were content to pass a sweeping law declaring all such places illegal—a law which was hardly ever put into force."

Daniel M'Farland has shot Albert D. Richardson again, in the stomach, in the "Tribune" Office, New York, Nov. 25. M'Farland smote him on the hip in their first encounter, a year or two ago. Two years since, A. D. R. was heart-smitten by Mrs. Mac, in the character of Nerissa, at the Winter Garden Theatre, and he fell into the habit of "seeing her home," both staying at the same hotel. Mr. Mac didn't like that, and it was one of these occasions of seeing her home that Mr. Mac improved by shooting A. D. R. on the hip. Now Mr. Mac affirms that he was told that Mrs. Mac had obtained a secret divorce in Indiana or Illinois, had been married to A. D. R., and was living with him in New Jersey. So Mr. Mac in anger tried to stop it, and probably has stopped it. This A. D. R. is, or was, a blably professed enemy to polygamy. Who would have believed it? But that is just like his sort. He says Mrs. Mac was ill-used, and he sympathised with her. Certainly he did, to some purpose. Mrs. Mac, it appears, did procure a divorce in Indiana, unknown to Mr. Mac, but she was not married to A. D. R. until in the sick room, after this last shooting, when H. W. Beecher performed the ceremony, assisted by Revds. N. M. Field and O. B. Frothingham. A. D. R. died Dec. 2.

Cardinal Cullen strongly condemns Fenianism.—Two men murdered a family of three while at supper in Pennsylvania and burned the house over them.—Thirty per cent of those who have got married in England this year cannot write their own names.—Bolton magistrates have doubled the fine for drunkenness.—A young woman from Cardiff hid nearly £20 of stolen money in her chignon.—A man, while eating dinner, choked himself to death in a Birmingham restaurant.—The railway from Wapping and Shadwell, through the Thames Tunnel, was opened Dec. 6.—Protectionist agitation causes serious uneasiness in southern France.—London had a gale and a very high tide Dec. 4, causing great damage.—Gold has been found in Abernethy, Scotland.—The floor of the Second Coloured Baptist Church, Louisville, Kentucky, gave way during service, five or six persons being killed and 150 injured.—An attempt was made, Nov. 22, to blow up Hudson City county jail, New Jersey.—At an Australian meat banquet in London, the meat was adjudged to be wholesome, but not palatable.—A hundred persons were crushed to death by falling rock in a mine near Guanaguat, Mexico, Oct. 9, and the next day 16 women, 8 children, and 13 men were drowned in the river Merralá by the caving in of the bank.—Mad dogs have been biting folks at Loughborough and Leicester.—Russia is encroaching on Japan as well as China.—The woollen mills of Messrs. Mahoney, Blarney, near Cork, were destroyed by fire, Dec. 1; loss £20,000, and 200 to 300 men thrown out of employment.—Wendell Phillips says that in Boston, U.S.A., the hub of the universe, every tenth person is a criminal and every seventh person is a pauper. A pretty sort of a hub that is.—The Bombay "Gazette" has the report of a survivor of the Cawnpore massacre in the person of a daughter of Sir Hugh Wheeler, for 12 years past living as wife to a petty rajah, and mother also of several children by him.—Napoleon says France wants liberty united with order. He will answer for the order, but the gentlemen of the French Chambers must aid him to save liberty.—Mrs. Dryden, an actress, gave birth to a child while travelling in a cab in London.—Oxford follows Cambridge in favour of complete abolition of university tests.—Mrs. Lynne, wife of a Dublin physician, caught her foot in the stair carpet, fell down stairs, and broke her neck.—Ledru Rollin desires liberty, but not civil war, therefore he can't act with Rochefort.—Prince Galitzin was recently assassinated by three men at Koolow.—Liverpool police costs £97,953 6s. 9d. per annum, and the Liverpool poor rates amount to £262,000 per annum.—The storm on the North American lakes in the middle of November was the most violent ever known, and many disasters are reported.—President Grant has made Robert M. Douglas, son of the "Little Giant," his Private Secretary.—Dr. Duncan McRae, of Chicago, is held in the charge of murder in procuring fatal abortion on the person of a young lady. All abortionists are murderers.—The head of a bureau at Washington, D.C., is seriously involved in the seduction, desertion, and suicide of a young woman.—Lieut. Dougherty, at Kokomo, Indiana, shot and killed Joseph Van Horn, for slandering Dougherty's sisters and refusing to "take it back."—The Vigilantes at Omaha and Promontory cities warned the thieves and gamblers of those cities, Nov. 21, to "git up and git," and they got up and got.—A severe gale at Denver, Nov. 21, blew down several chimneys and buildings.—The Wells Fargo Express Company want to water their stock five millions, or one-third, to squelch the Pacific Express Company of California.—In California the fall rains have already brought spring, green grass, blades of wheat and oats, and early vegetables.—Pacific railroad passengers report the mountains and plains free of snow, midwinter from the Missouri to Canada, the Mississippi full of floating ice and navigation stopped, one to two feet of snow in Michigan, good sleighing in Chicago.—Princess Mary of Holland and Prince de Wied were betrothed, Dec. 8.—The Duchess of Aumale died at Twickenham, Dec. 6.—Eugenie has got back to Paris and feels well.—Most of the arms used by the volunteers are being called in.—A tom cat lay on an eight weeks old child in London and killed it by suffocation.—The French Atlantic cable has a connection of its own with England.—The police dispersed some Trade Union rioters near Barnsley.—The Sultan and his Egyptian viceroy have made up their quarrel.—Sheffield was enveloped in a thick fog and smoke darkness all day, Dec. 9.—The "African Blondin's" rope broke at Leeds. He fell on some spectators and hurt them more than himself.—The Grand Orange Lodge of Ireland expels Liberal people. The Liberals talk of having an Orange Lodge of their own.—Spain is excited because of the mysterious disappearance of some of the crown jewels.—Two of the London demi-monde persuaded an unsophisticated prelate to present them to Cardinal Antonelli, as English ladies of fashion.—The insurrection in Cuba is at a low ebb, and the American filibusters want to get back home.